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On the History of the Founding and Development of the City of Bukhara

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Abstract:

Introduction.

The features of the development of cities in history are closely interrelated with the history and lifestyle of a particular people. The uniqueness of traditions, or vice versa, their universal character determines the appearance and development of settlements and cities. The way in which the urban planning will be arranged, the public space and the administrative center will be organized. The study of these features gives a better understanding of the evolutionary processes, including in the historically formed city of Bukhara, which has more than 2500 years of history.

Research methods.

To reveal the research topic, such methods as historical-chronological, content and comparative analysis were used. Also, one of the research methods in this case was the study of the features of urban space and the arrangement of residential quarters-makhallas.

Results and discussions

The heyday of the city falls during the reign of two dynasties at different times. These are undoubtedly Samanids and Sheibanids.

Stability in the politics of the region contributed to this. Political stability is usually the precursor of such a historical stage as economic recovery. During the Samanid period, the welfare of Bukharans is growing and the level of interest in science is growing. Also known as the renaissance of our state, this period contributes to the development of the city.

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The Sheibanids return to the city the value lost under the Timurids. The city is becoming an important center of trade and as a result of science.

Today, the main historical architectural fund of the Historical Center of Bukhara consists of buildings and structures of the Sheibanid period.

Bukhara is a city that has been formed for many centuries in harmony with its surrounding environment. This condition is very important because the city itself is entirely a source of research for historical science. The history of the city of Bukhara, in fact, reflects the history of the entire region of the lower reaches of Zarafshan.

That is why, against the background of developing tourism, the preservation of the historical appearance of the city is now of paramount importance.

Conclusion.

The city of Bukhara, being an outstanding example of a medieval city, has preserved its elements and attributes today. In particular, the historical layout of streets and guzars, the location of quarterly mosques, and the shopping infrastructure have retained their main nodal elements are clearly visible.

The formation of the city, which began almost 3,000 years ago, reached its peak in the medieval period. Very important today is the absence of large-scale interference in the historical fabric of the city. Despite numerous attempts to "reshape" the city, which took place during the Soviet period, it has been well preserved.

Introduction.

Located in the center of the Eurasian continent at the crossroads of trans-Eurasian communications of the Great Silk Road, Central Asia, since ancient times, has connected not only the superpowers of Rome -Byzantium and Iran with China, but also the cultures of protohistorian India, Bactria with the Great Nomadic Steppe and Eastern Europe.

At the same time, this role has been defined for thousands of years not only as facilitating the transit of export-forming goods, but also as a catalyst for the latest technical and agrotechnical achievements, world ideological concepts, as well as their deep accumulation and retransmission into the vast surrounding world of nomadic peoples and mountain provinces.

The middle position also contributed to significant, geographically determined, ethnomigration movements - interpenetration through its territory, settlement, assimilation processes of various peoples from the East, West, South and North of the continent.

It was thanks to this cultural and ethnic symbiosis of nomadic and settled agricultural tribes, the concentration and accumulation of the latest technologies that the confederations of Kangyu,

Efthalites, Sogdians, the Kushan Empire and the Turkic Khaganate were created and flourished here.

In turn, the average geographical position in Central Asia itself has always been occupied by Ancient Sogd, one of the largest historical and cultural regions located in the interfluvium of the Amu Darya and Syr Darya. Sogd has always exerted a strong economic and cultural influence on neighboring state entities and, according to orientalist R. Fry, was the heart of Central Asia. Throughout its history, Sogd has never been a single state entity, being a historical and cultural region divided into three main and many small principalities: the central or Samarkand Sogd was located along the upper and middle reaches of the Zarafshan River; the Western or Bukhara Sogd along the lower reaches of the Zarafshan River and the Southern Sogd along the valley of the Kashkadarya River.

According to the earliest sources, Sogdiana is referred to as "Suguda" in the Avesta, which tells "about the creation of various parts of the world by God." It is noted that "after the creation of the legendary ancestral homeland of the Eranwage tribes, the great God Ahuramazda created Gava Suguda, which was considered one of the favorable regions for human habitation".^{*} Ancient Sogd is among the 23 provinces that paid tribute to the Achaemenid Empire in the VI century BC. He is mentioned in the Behistun and Persepolis inscriptions of Darius I. Sogd is also known for supplying lapis lazuli and red carnelian to decorate the palace of Darius I in Susa[†]. In the "History" of Herodotus as referring to the 16th district of the Achaemenid Empire[‡].

Bukhara is one of the oldest and largest cities in Central Asia, which has played an important role in the history of society for many centuries and has repeatedly been the capital of states that arose on the territory of modern Central Asia. Bukhara, being the point of contact of nomadic and sedentary cultures, differed favorably from neighboring cities in the region. Here the interests of both ways coincided and as a result a city with a dynamically developing economy appeared

While the Turks, adhering to a nomadic lifestyle, did not build houses, gardens, did not interfere in the inner life of cities at all. At the beginning of the VII century, the territory of Central Asia reached its economic and cultural heyday: jewelry, trade and crafts grew rapidly. In particular, in Bukhara, various dogmas coexisted side by side, in harmony. Some of the silk that came from China to Byzantium remained in Bukhara, and they were used to make jewelry for the wives of peasants and merchants[§]. During this period, the city of Bukhara was considered "Madinat At-Tujur" (Arabic) – "The city of merchants"^{**}.

Materials and methods. Archaeological studies conducted in recent decades on the territory of the largest urban centers of Western Sogd - Bukhara, Paykend, Varakhsh, Ramitan and Vardanza, convincingly testify to a powerful urban surge, both along the Sogdian highway section and far beyond its borders in the form of Sogdian trading posts stretching from east to West and occurring in the early

^{*} Benveniste E. Notes Sogdiennes / BSOS, vol. IX, pt. 3, 1938.Pp. 505-506; Bailey H.W Asica Transactions of the Philological Society. London-Hertford. 1946. – P. 14.

[†] Herzfeld E. Altpersische Inschriften. Berlin, 1938. – PP. 231- 234, Kent R. Old Persian. 2.ed. New Haven. 1953 (American Oriental series, 33). – PP.142-144, 180, 209.

[‡] Istoriya Uzbekistana v istochnikah, Tashkent. 1984. – S. 56.

[§] Gumilev L.N. Qadimgi turklar. Toshkent. Fan. 2007. - C. 166.

^{**} To'rayev H. Buxoro tarixi. Buxoro "Sadriddin Salim Buxoriy". Durdona nashriyoti. 2020. - C. 57.

Middle Ages before the VIII century^{††}.

It should be emphasized that the era of the early Middle Ages played a huge transformative role in the socio-economic and cultural development of the peoples of Central Asia in general and Bukhara in particular.

With the gradual transition to feudal relations in the Bukhara Sogd, there is a sharp increase in the turnover of the domestic market. Both weekly and in certain months, multi-day regional and interregional bazaars-fairs are held in each major urban center of the oasis, often dedicated to certain specifics.

Here are the results of archaeological research, which in turn substantiate historical hypotheses and statements about the appearance of the Bukhara oasis not only as a natural, but also a full-fledged "green island" inhabited by people in the middle of the desert dunes.

The appearance of the Bukhara oasis, located in the lower part of the Zarafshan River valley, is evidenced by paleogeographic reasoning, which in the early Middle Ages gave a sufficient and accurate idea of the formation of river valleys and the natural role of water sources in this process, and hydrogeological and archaeological studies have confirmed how true this idea is. Archaeological research shows that in the distant past, one of the lower channels of the Zarafshan River, even before the formation of old Bukhara, flowed along an earthen embankment, at the place where the city of Bukhara would later arise. This is confirmed by the latest archaeological research on the territory of the Historical Center of Bukhara near the north side of the Kalon Mosque^{††}. The width of the riverbed of this river reached 100-120 meters, in early medieval written sources it is referred to as "Zarud" or "Rudizari Bukhara". Flood waters of this riverbed have reached the city of Poykand since ancient times. Peat beds were formed under the city of Bukhara from the centuries-old humus of dense shrubs and tugai covering the river and the surroundings of this old riverbed. Judging by the remnants of powerful fires recorded at some excavations, it is not surprising that perhaps the ancient "nomads" who first began to explore the territory of Bukhara settled on the banks of these old rivers and began to set fire to thickets of tukai in order to free the land from vegetation. Abu Bakr Muhammad ibn Jafar an-Narshakhi claimed that "people gathered from the river side, and this place became prosperous. People came from Turkestan. Since there was a lot of water and trees in this province, as well as animals to hunt, people welcomed this province and settled here"^{§§}. Narshakhi also notes: "The swamp formed from the floods of the Sogd (Zarafshan) River gradually dried up and a new residential area appeared here - Bukhara"^{***}.

Archaeological research has shown that the city of Bukhara originally appeared in the form of three independent villages located separately on two banks of the ancient Zaruda riverbed. One of them was located on the right bank of the river on the site of the current Ark citadel, the other two were located opposite each other on two sides of the riverbed, in the direction of the architectural monuments of the

^{††} Staviskij B.YA. Velikij Shelkovyj put. Kul'turnye cennosti. Sankt-Peterburg. 1997. – S. 25.

^{††} Otchyot o polevyh issledovaniyah Instituta Arheologii na territorii SHahristana v Buhare v 2019 godu. Samarkand. 2020. - S. 43.

^{§§} Abu Bakr Muhammad ibn ZHa"far an-Narshahi. Buhoro tarihi. /Fors tilidan A.Rasulov tarzhimasi (qajta nashri). Toshkent. SHarq. 1993. – S.23.

^{***} Abu Tohirho'zha va boshqalar. Samariya. Buhoro tarihi/ Narshahi. T.: Kamalak, 1991. – S. 90.

Kalon Mosque, Kalon minaret, Mir Arab Madrasah and Timi Abdullakhon, on the site of the early medieval Bukhara Shahristan.

The results of the excavations turned out to be extremely fruitful. More importantly, presumably the Ark was excavated before its ancient foundation. The cultural layer formed under this ancient part of the city has a total thickness of more than 20 meters, and the oldest archaeological finds excavated under it date back to the end of the fourth and beginning of the third centuries BC. The discovery of the remains of two ancient defensive walls, excavated at a depth of 15.5 and 18.5 meters, among the traces of material culture has become especially important studying the history of the city. The first defensive wall was kept at a height of 2.5-3 meters, the second 2-2.5 meters. The wall found in the upper layer dates from the III-IV centuries AD, and the wall found in the lower layer dates from the IV-III centuries AD. The Arch is located on a partially artificial mound, the height of which varies from 16 to 20 m above the level of the Registan. Occupying today an approximate area of 3.96 hectares, the total length of the defensive wall of the Arch is 769.6 m^{†††}. Compared to the ancient ground level, on which the cultural layer was formed in this territory, the early village, towering under the Arch of Bukhara, arose on a natural hill located on the later bank of the Zarud Valley, this hill was 8-10 meters higher than the general relief of the surrounding area. The area is not more than 1.5-2 hectares. The historical landscape uncovered as a result of archaeological excavations shows that the ancient central part of Bukhara, located east of the Arch, on the bank of the river in relief much lower than the Arch, occupied an area of 12-13 hectares. During excavations near the Mir Arab madrasah at a depth of 4.5 meters, the remains of the ancient defensive wall of the city were noted. This fortress wall, made of raw bricks, as well as large-sized bricks, has been preserved with a height of 5-6 meters. The cultural layer stuck under the foundation of the wall and the archaeological finds made in it show that this ancient defensive structure was built in the V-VI centuries AD. The third village, which became the foundation of the city of Bukhara, was located on the left bank of the Zaruda Valley, which was also surrounded by a separate defensive wall. The area is 6-7 hectares. In this area in the late Middle Ages there was a palace and a courtyard of the Bukhara kozi-kalon. Interestingly, 9 meters of the studied 18-meter cultural layers were formed in the IV-I centuries BC, as well as in the I-IV centuries AD. It became obvious that for many centuries in Bukhara, a cultural layer of 14 or even 20 meters appeared in some areas^{†††}. Various material finds noted in these layers represent the remains of high-quality urban handicrafts, which indicate that the lively craft quarters of the city have long been located here.

At the same time, starting from late antiquity and the early Middle Ages, there was a massive influx and settlement of the nomadic Turkic-speaking population. Their assimilation and symbiosis with the local settled agricultural Sogdians, mutual perception of languages, ideology, culture and traditions. The decisive impetus for this was the flourishing of the Great Silk Road and the main commodity of the millennium - silk, the promotion of which to the world markets of the West was carried out jointly by the Sogdians and the Turkic Khaganate. Along with this, the Sogdians, having become the new northern route of the Great Silk Road, world intermediaries in its trade, began to make huge profits by introducing products of their local production into trade with the West. Based on this, significant

^{†††} Ocenka sohrannosti 2019. Otchyot. Bu07 Ark: dvor kushbegi, salomhona i tronnyj zal. MICAI. Samarkand. – S. 13-14.

^{†††} Muhammadzhanov A.R. K izucheniyu istoricheskoy topografii i fortifikatsii Buhary. Istoriya material'noj kul'tury Uzbekistana. Vyp.20. T. Fan. 1986. – S. 98-113.

groups of the population and entire cities of the Bukhara oasis are completely beginning to specialize in international silk trade, Sogdians form a mass of trading posts on the way from the Far East and China in the East and to the coast of the Indian Ocean and the Black Seas in the South and West. The result of these processes was a huge demographic explosion and a surge in urbanization, the emergence of new rural settlements and the growth of cities both in Sogd and in all neighboring historical and cultural regions of Central Asia. In slightly later sources, we find confirmation of these events by the release and conquest of world markets by the famous Bukhara semi-silk fabric "zandanacha" or "zandanachi", which was sold at silk prices and was reflected in their finds in European countries. All these events are interrupted for almost 100 years and are marked by the arrival of a new era of the classical Middle Ages and a new, more developed, world religion - Islam.

Results. After almost a century of fierce wars, Bukhara was the first in Transoxiana to adopt the ideology of monotheism, later becoming the Eastern Mecca of the Islamic world and spreading its concept to the vast surrounding sea of nomadic and mountainous periphery.

It would be correct to note that most of the evolution of the city took place during the Islamic period of Bukhara's history. Major changes in the city began with the coming to power of the Samanids in the IX-XI centuries and partially continued after them already under the Karakhanids. But, unfortunately, to this day, the architecture of that period has practically not been preserved for the study and analysis of the nature of urban development, and today this is possible only according to the extant sources on the history of Bukhara of that time, including Narshakhi's "History of Bukhara".

The present appearance of the city of Bukhara is the result of the development of the city in a later period, namely the XVI - XIX centuries. The nature of the development of this period is progressive and continuous both in volume and in style. This period is characterized by a large number of domestic and commercial buildings, as well as building becomes more "popular". During this period, we see that such a big problem as creating an urban environment has been completely solved. Of course, this was partially solved in the old days. Because, as we have already said, only samples of mainly folk architecture have reached us, not immediately attracting attention, fragments of monumental architecture that make up the main part of the architectural environment of this period: various residential buildings, commercial buildings, mosques and such repeatedly erected structures as madrassas.

In many cases, this environment is characterized by an extreme correspondence of people's aesthetic ideas to the way of life, the local climate and nature. Of course, this was achieved only on the basis of the experience of past centuries. Accordingly, urban planning covers a wide range of environments, from the scale of urban planning to the scale of architecture of a single object.

Bukhara was the main city of the lower reaches of Zarafshan. The city center occupied most of it. It consisted of ancient monumental adjacent to each other, as well as madrassas, mosques, commercial buildings, caravanserais, commercial and other public buildings, streets and squares that emerged later. The large size and smooth transitions of the buildings, as well as the combination of styles, gave a harmonious compositional integrity, harmoniously combining with each other. In its current state, the former integrity has been partially lost as a result of the demolition of many buildings in the early Soviet period in the city center, especially such as shopping facilities and caravanserais.

Trade relations that began after the annexation of the territory of Bukhara to Russia at the end of the

XIX century deepened the process of stratification of society, strengthened the development of cities and their role in the economic, political and cultural life of the country. This period is characterized by the growth of trade and production, and not only between different regions of Central Asia, but also the growth of ties between Central Asia and Russia as a result of the construction of the railway, an intensive change in urban life. During the construction of railways, cities became important connecting stations. The role of cities as administrative and cultural centers of the new formation has also increased. This process is manifested in a sharp increase in the urban population.

The situation of the Central Asian cities of the late XIX-early XX century represents the most intense period of the formation of the late medieval city. This is also evident in the cities of the Bukhara Emirate. During this period, the development of urban life took place in these lands much faster and more clearly, and by the end of the XIX century, the cities of the Bukhara Khanate flourished significantly.

Speaking directly about the structure of the city, it can be noted that the territory of Bukhara in terms of has an irregular shape, elongated from west to east. Its size was known to science in the first half of the XIX century. This question, along with many others, was covered by the Russian scientist researcher of Bukhara N.Khanykov. According to his records, the area occupied by the city is 1564875 square sarjins or 1739 tanobs^{§§§}. At the end of the XIX century, it became possible to clarify these data. N.F. Sitnyakovsky showed that Bukhara is equal to 8.8 versts in circumference and 4 square versts in area^{****}. This territory is marked within its borders during the construction of the last wall, which was carried out in the XVI century. After that, the wall was not rebuilt into a complete view, and the boundaries of the city did not change.

Studies by various authors, as well as the historical topography of Bukhara, lead to the conclusion that as a result of the construction of these walls, the city acquired a large territory that it had never occupied before. During the construction of the walls of the XVI century, new territories consisting of villages were added to the city limits. It was at this time that a large square was added to the city limits to the east of Guzar Kalabad and to the west of Hiebon Avenue. As a result of the destruction of the city walls by the Mongols in the XIII century, these areas were outside the city. Some suburban villages were divided into two parts during the construction of the wall, one of which entered the city and the other remained outside it. This is how the external and internal Juybar and Dilkusho (Juybari darun and Juybari berun, Dilkushoi Darun and Dilkushoi berun) arose.

In the topography of the city and the nature of its individual parts, the history of their gradual entry into the urban area and occupation with urban planning found their expression. Although more than four hundred years have passed since the later parts entered the city, and during this time buildings were built on them, some features that remained from the time when this area was a rural area have been preserved in their appearance. These features radically distinguish them from the central, much more ancient areas. On the north-eastern, western and south-western outskirts there were gardens and arable land, the only ones in the city. In the eastern guzars (Dilkushoyi darun, Kochabag, Jafarkhoja) there were many households with small gardens, in some places there were manors. There were gardens in the western part of the city; there were several large noble gardens (charbags): Boturkhan's

^{§§§} Hanykov N. Zapiski po etnografii Persii / Per. s fr. E. F. Rassadinov. Institut vostokovedeniya. M.: Nauka. 1977. — S. 112.

^{****} Izvestiya Turkestanskogo otdela Imperatorskago russkago geograficheskogo obshchestva. T. 1. Vyp.II. Tashkent. 1900. — S. 145.

garden^{††††}, which belonged to the Amir harem; Barotbek's garden, identified according to documents of the XVIII century, at that time these places were also called Charbagi Bakikhan after the name of the garden in it. These parks are undoubtedly very old, probably were previously outside the walls and entered the urban area after they were rebuilt. Here, to the north of the road leading to the Shirgiran gate, there were small gardens in guzars, the owners of which were rich merchants. The southwestern corner of the city, known as kunji kala ("corner of the city"), was occupied by arable land, vineyards, plantations. Near the western wall in guzar Sorvono there were wastelands where camels belonging to the emir grazed.

This work was the responsibility of the inhabitants of this place and the profession-kori, which is also evident from the name of the place (sarvono - camel shepherd, sarbon).

One of the features of this part of the city is that the houses here are much larger than in the central areas. Some of these houses belonged to the treasury (havazinoi poshshoi). Private courtyards in this new part of the territory were large in area, sometimes trees rare in Bukhara also grew there.

As we approached the center, the urban population density increased, reaching a high level in the ancient part of the city. The large courtyards in the Shahrستان area were densely populated, because as a result of the multiple division of inheritance, several related families lived in each of them.

The population density in the area of ancient Shahrستان also increased, because there was a large part of the shopping malls where people constantly gather. From what has come down to us, we can conclude that there were practically no trees in this part of the city. Only in the courtyards of several mosques grew a tree, most often mulberry, which have survived to this day. Trees also grew along the water basins in this part of the city.

The territory of the much older part of Rabad, which includes Registan, also had its own peculiarities. There were also many residential buildings here, but there were many water pools among the houses, and among them were large urban hauz ponds: Khoja Zainiddin (one of the oldest in Bukhara), Devonbegi, Gaukushon ponds and others, which played a big role in creating a favorable microclimate. Trees grew on their banks, giving coolness. In this regard, the Devonbegi pool is especially popular, the surroundings of which, known as Labi House, were a favorite vacation spot of Bukharans. A canal flows through this part of the city and the city's water supply was carried out mainly through the Shahr-rud canal or Rudi-shahr – "City River" (in ancient times Rudi-zar – "Golden River")^{††††}. Trees grew at its exit to the surface (in front of the Gaukushon Madrasah), as well as on its open north-western side. There were also trees on some streets of the city, one of which, because of such a distinctive sign, was also called Kuyi darakht, this name has been known since the XVI century. There were several squares in this part of the city, and between them was a huge Registan Square.

The question of urban planning can be defined as follows. The main, the only form of division of the city into parts in the late XIX-early XX century was the division into quarters. But there are also such complications of the ancient division as the division into much larger parts.

^{††††} <https://rusrav.uz/2020/07/26/staryj-posolskij-dom-russkogo-politicheskogo-agentstva/> (10.01.2023 г.)

^{****} Suhareva O.A. Buhara XIX – nachalo XX v. (Pozdnefeodal'nyj gorod i ego naselenie). Nauka. Moskva. 1966. – S. 27.

Bukhara has long lost the ancient clarity of division. The division of Bukhara into parts, which did not manifest itself in the administrative structure of the city with the same accuracy as in other cities, such as Tashkent (where each part was ruled by a separate ruler - a thousand and had its own treasury), did not impress the consciousness of the population. But the analysis of some old-fashioned manifestations of the way of life confirms that in Bukhara there was also a tradition of division into two, four parts, rooted in the ancient past.

In Bukhara, this ancient division of the city, which has been developing in the same place for centuries, is connected with the development of a much later feudal city, which was closed in the process of growth of the surrounding rabats. Since the rabats are arranged in a circle centered around the city center, this type of division can be defined as circular. Circular division was typical, for example, for the city of Karshi, which only emerged as a feudal city in the XIV century. This division is also characteristic of Bukhara. Parts of the city that arose at different times in much earlier times - in the XII century, were represented by two rows of walls. Since the XVI century, after the construction of the last city wall, this structure of the city has found its vivid expression in the separation of the old walled territory (Hisori Kadim) and the new walled territory lying behind the old wall (beruni Hisori Kadim). The memory of such a division of the city has been preserved among modern Bukharians in the idea that the central part of the city was an "inner city" (Shahri Darun).

The difference in the time of inclusion of different districts in the city is associated in the minds of citizens with the division of the population of Bukhara into Shahristans, Registans, Kalabadians and Juybars. At the same time, there are: Shahristan - the oldest part of the city; Registan - the area that entered the city during the construction of the earliest wall surrounding Rabad; Kalabad district - entered the city in the X-XII centuries; Juybor district - entered the city only at the end of the XVI century. Thus, this division reflected the process of development of the city in the feudal era; this is not due to the fact that the city is divided into two or four parts by the old straight lines of streets. But the very tradition of dividing Bukhara into four is undoubtedly very ancient. This is evidenced by the similarities with other cities and the fact that the very division of Bukhara into four parts is also associated with such an ancient tradition as rivalry between residents of different parts of the city, dating back to the times of class society.

Discussions. Thus, concluding the overview of morphology and structure, we can say that in the XVI century the city of Bukhara completed its formation in terms of filling the historical fabric of the city and layout. Further study of the city by various researchers of the late history of the city basically converges in one thing, that the city ceases to develop rapidly after the XVI century and mostly remains within its borders until the 1920s.

The structure of today's Historical Center of Bukhara is the result of the last major changes in both the borders and the structure of the city under the rule of the Shaibanid dynasty, that is, in the XVI century. After that, and until the 1920s, the city structure retained its borders and historical layout.

Actually, the 1920s can be designated as the time of formation of the system of preservation of historical and cultural heritage, as well as the work on the study of the historical heritage of Bukhara. Then the first attempts were made to inventory the fund of cultural heritage monuments of Bukhara and its environs. As a result of drawing up historical and topographic plans in the 1910s and 30s, as a result of studying the quarters of Bukhara, it became obvious that, since 1920, the composition of the urban population has changed dramatically. Earlier, until 1920, namely in this year, the monarchical system of the Bukhara Emirate ceases to exist, just like the state itself, in which representatives of the

privileged estates, official classes, military and religious occupied a significant place. There were many people from the strata among the population who provided them with comprehensive services. After 1920, they lost their former positions. The city has undergone long, intense radical changes. In no other city in Central Asia has such a process covered the entire life of the city so deeply, which led to a significant reduction in the urban population and urban planning for a long period of time.

Conclusion. In conclusion, we can note the following. The city of Bukhara, being an outstanding example of a medieval city, has preserved its elements and attributes today. In particular, the historical layout of streets and guzars, the location of quarterly mosques, the shopping infrastructure has retained its main nodal elements are clearly visible.

The formation of the city, which began almost 3,000 years ago, reached its peak in the medieval period. Very important today is the absence of large-scale interference in the historical fabric of the city. Despite numerous attempts to "reshape" the city, which took place during the Soviet period, it has been preserved in good condition.

The main historical stages that have made significant changes in the history of the city in its planning part are the processes that took place in the city and the region in the IX-XIII centuries and later in the XVI century. Stability in the politics of the region contributed to this. Political stability is usually the precursor of such a historical stage as economic recovery. During the Samanid period, the welfare of Bukharans is growing and the level of interest in science is growing. Also known as the renaissance of our state, this period contributes to the development of the city. The Shaibanids return to the city the value lost under the Timurids. The city is becoming an important center of trade and as a result of science.

Today, the main historical architectural fund of the Historical Center of Bukhara consists of buildings and structures of the Sheibanid period.

The history of the city consists not only of the heyday, but also, unfortunately, of the great destruction and fires that Bukhara experienced during the invasion of the Mongols in the XIII century.

Of course, the history of the city continues further. But no serious changes were made in the evolution of the historical urban fabric of Bukhara further under the Mangytas. From the researcher's point of view, such, in our opinion, are the main milestones from the historical formation of the city of Bukhara.

Political events in the modern history of the city, that is, the 1920s and 30s. made significant changes in the composition of the city's residents, which certainly influenced both the nature and form of use of the residential urban fund. With the advent of Soviet power, the nature of the use of buildings also changed, and this was influenced by the new ideology introduced by the Bolsheviks.

Bukhara is a city that has been formed for many centuries in harmony with its surrounding environment. This condition is very important because the city itself is entirely a source of research for historical science. The history of the city of Bukhara, in fact, reflects the history of the entire region of the lower reaches of Zarafshan. As a result of centuries-old development, centuries-old efforts of the residents of Bukhara, the territory was adapted for urban life. Changing unfavorable conditions for human life, many generations of Bukharans in the course of their economic activities improved the places chosen by their ancestors and built buildings, centuries after centuries, generations after generation contributed to the construction of the city, making it what it looks like now.

Despite the all-destroying time, Bukhara has preserved outstanding monuments of Islamic architecture. The historical center of Bukhara as an example of outstanding culture and medieval urban planning was included in the UNESCO World Heritage List in 1993^{§§§§}.

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